121. Disabilities of Pulayas in the matter of education.

Mr. Aiyan Kali (Member, Nominated) represented that, though the Government were trying their best to promote the welfare of the backward communities, there was a fall of 295 students of the Pulaya community in 1095. He pointed out that, unless Government took special care of the poor Pulayas, their condition would not change for the better. The Member requested that scholarships might be given to all the Pulaya boys and girls that were studying in the schools and that full fee concession be granted to them. He also suggested that some industrial schools be opened to the members of his community and that orders be issued to the heads of the Education, Medical, Forest, Police, Registration, Judicial and Engineering departments to give appointments to the members of the Pulaya community.

Dewan's reply.—The Member is referred to the reply given to Mr. Daivathan.

VIII. RELIGIOUS AND CHARITABLE INSTITUTIONS.

122. Some proposals for improving the administration of Devaswoms under Government control.

Mr. Trivikramar Vasudevar (Member, Jenmi, Padmanabhapuram Division) represented that all the Devaswoms, now known as Sirkar, orginally belonged to private individuals and that endowments had been made by them to those Devaswoms for their maintenance. After some time, however, the affairs of the Devaswoms came to be grossly mismanaged with the result that their management was assumed by the Sirkar in 987 M. E. It was stated that Government took that step for the better management of the institutions concerned. But, whatever might be the reason, it was clear that the revenue derived from the Devaswoms was much more than what was estimated by the Land Revenue department in 1088. As most of the Devaswom lands were from time to time dealt with as Sirkar lands and as no separate accounts of the receipts and the expenditure of the institutions were maintained, it was not possible at the present time to determine with any degree of accuracy the extent of lands which originally belonged to them or the revenue derived therefrom. Though that was so, the fact remained that the income derived from the Devaswom lands was more than sufficient to meet the expenditure for their maintenance and that the surplus had merged into the State land revenue to a very considerable extent. As there was a general impression that the Sirkar Devaswoms were being maintained out of the general revenues, it was time for the Government to remove the misunderstanding by making a declaration to the effect that the Devaswoms are not only self-supporting but also that they had yielded a large surplus, which had, however, merged in the State Land Revenue.

The Member then referred to the deplorable condition of some Devaswom buildings and the mismanagement of some of those institutions, and said that it was highly necessary to separate their supervision from the Land Revenue department and to entrust their management to local Committees consisting of the descendants of the donors of Devaswom lands, under the superintendence of Government. He also said that, in revising the *pathivus* of Devaswoms, the quantities of articles fixed in the old *pathivu* should on no account be reduced. He then suggested that the Tahsildars should be empowered to incur the necessary expenditure in respect of unforeseen ceremonies such as *Suddhi*, etc., to avoid delay in the performance of *poojas*, caused by the delay in getting the sanction of Government. He requested that the reports of the late Mr. Ramachandra Rao and the Devaswom Separation Committee might be published.

123. Separation of Devaswoms from the Land Revenue Department and the transfer of the management of Devaswom properties to Hindu Trustees.

Mr. T. C. Kesava Pillai (Member, Vilavankod Taluk) began by saying that the Devaswoms were, at the time of their origin, largely endowed by pious caste Hindus, that those endowments were being managed by their descendants independent of the State, and that the Government took up the management of the Devaswoms only

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